



**Virginia Indian Advisory Board  
Recognition Workgroup  
Meeting Minutes**

**Date: Monday, May 16, 2022**

**Time: 6:00pm-8:00pm**

**Location: Virtual – Webex**

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**Committee Members Present:**

**Buck Woodard  
Brad Hatch  
Pam Ross  
Greg Smithers**

**Committee Members Absent:**

**David Cornsilk**

**Non-Members in Attendance: (note members of the public)**

**Chief Terry Price  
Gary Price  
Annette Price  
Pamela D'Angelo  
Kunal Kumar  
Minesh  
CJ Sailor  
Brandon Custalow**

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**Committee Business: (what was discussed) new business, existing initiatives, general discussion, etc.**

**- Old Business**

- **Buck will check with VIAB about getting a member to take minutes for next meeting.**
- **Approval of April 27 minutes. Buck motions to approve, Greg seconds. Motion approved.**
- **Communication with Wolf Creek petitioner. Letter circulated among work group last week and edited. Buck asks for any final changes from work group, no more changes brought up. Buck will ask Secretary's office to send that letter out to petitioner. Important to have this document as a precedent for future state recognition hearings.**

**- New Business**

- **Discussion of Criterion 5. Reading of criterion and document suggestions for criterion published on Secretary of Commonwealth's website.**



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- **Buck:** challenges include preference on 20<sup>th</sup> century as opposed to 19<sup>th</sup> century or other centuries. Finding cohesion chronologically may be difficult.
- **Greg:** some concerns about how criteria draw on one another and does one criterion have to be met in order for others to be met? Interrelatedness of the criteria can make satisfaction of all difficult if one is lacking.
- **Discussion of evidence for Criterion 5 provided by petitioner.**
  - **Buck:** Evidence focusing on late 20<sup>th</sup> century and 21<sup>st</sup> century for social and cultural cohesion. Migration to Richmond, cultural traditions that link them to Cherokee, endogamy of petitioning families, businesses owned by petitioner's leadership dating back to 1990s, and evidence where tribe is recognized by outside sources (local governments and agencies).
  - **Pam:** dearth of documentation of 20<sup>th</sup> century. Not a lot of information under this criterion. Narrative or timeline would be helpful here. Is there evidence for tribal structure or organization predating this documentation? Even 21<sup>st</sup> century evidence for cohesion is thin. Question of self-designation of SWAM businesses. Affidavits from other chiefs would be useful here, too.
  - **Buck:** agree, not a lot of 20<sup>th</sup> century evidence. Lots for 21<sup>st</sup> century. Suggesting 21<sup>st</sup> century evidence back in time would be helpful. Evidence for informal political structure perhaps or organization would also be useful.
  - **Greg:** Evidence as presented is pretty thin and patchy. Rigor of SWAM business identification? Exhibits I and F establish some sense of indigenous identity but need more information. Traditions identified including Pleiades as origin story. Do these traditions anchor a sense of community? It's unclear. More evidence is needed. Photographs can't just speak for themselves but need to have larger story and narrative in relation to other tribal communities in the Commonwealth. Reinforce how connection to place is tied to narrative of Cherokee identity. Drumming is an important tradition to hand down because not everybody does it. A missed opportunity for good evidence. Reconstruction of longhouses as a missed opportunity to discuss more of. Traditions don't necessarily have to be ancient or "authentic" to be traditions that are important in the communities.
  - **Buck:** How was indigenous knowledge passed down? Was it generational? Need more information. Exchange of knowledge may be implied, but it needs to be presented explicitly. Is knowledge centered in Appalachia or in Henrico County. More of this kind of connection of place and contextualization would be useful. Perhaps also think



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about interaction with other native communities in Virginia. Moving as a group and settling next to each other or near other native groups, could be forms of evidence. Also, communities appearing as witnesses in legal documents (deeds, wills, death certificates, etc.). Could be oral history that suggests how group came to reorganize and how those decisions were made, also in relation to move back to Virginia.

- Brad: Are other tribal members employed in businesses? Was drumming handed down? Need narrative. Collective action and movement of group to Washington, then back to Virginia.
- Buck: put thoughts on these together in paragraph form and circulate among work group. Evidence for 21<sup>st</sup> century is promising, but needs to be expanded and contextualized and more documents should be provided and put toward this.

- **Public comment**

- Annette Price: SWAM licensing, at the time to get it as a Native American you had to get somebody from another state recognized tribe to sign with you. Reggie Toppance signed with Chief Terry. Chief Terry used to hunt when he was young with other VA tribal members. Letters of support from other tribal members/chiefs are available. Elders of family were leaders of community. Other tribes have had ceremonies with Wolf Creek, but these things will not be written down.

- **Announcements and polling for next meeting**

- No announcements
- Polling for next meeting. Monday, June 6 at 6-8 pm.
- Action item: Communication with Secretary's office to get letter out.

- **Meeting adjourned 6:50 pm**